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A

SERMON

PREACH'D before

The Right Honourable the

LORDS

Spiritual & Temporal

At *WEST MINSTER-ABBEY*,

On JANUARY the XXXth, 1710.

Being the Day of the Martyrdom of the Blessed

King *CHARLES* the First

By the Right Reverend Father in God,

WILLIAM, Lord Bishop of *Chester*.

LONDON:

Printed for *ANNE SPEED*, at the *Three Crowns* in *Exchange-Alley* in *Cornhill*. MDCCXI.

At which PLACE, all the BISHOP of *CHESTER*'s Books are SOLD.

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Die Mercurii 31°. *Januarij*, 1710.

ORdered by the Lords Spiritual and Temporal in Parliament Aſſembled, That the Thanks of this Houſe be, and are hereby Given to the Lord Biſhop of *Cheſter*, for his SERMON Preach'd before this Houſe Yeſterday in the *Abby*-Church in *Weſtminſter*: And he is hereby Deſir'd to Print and Publiſh the ſame.

Matth. Johnſon,

Cler. Parliamentor.

St. Matthew xxi. 38, 39.

------ But, when the Husbandmen ſaw the Son, they ſaid among themſelves, This is the Heir; come, let us kill him, and let us ſeize on his Inheritance.

And they caught him, and caſt him out of the Vineyard, and ſlew him.

Being part of the Goſpel for the Day.

THESE Words are part of a Parable, juſt now read, which is very well fitted, in many of its Circumſtances, to repreſent to us the *horrid* and *execrable* Fact of *this* Day, and that *Great Rebellion*, which led the way to it. The *Inſurrection* of the *Husbandmen* againſt their *Rightful Lord*, and their *with-holding* from him, by *violence*, his *juſt dues*, doth very naturally deſcribe to us the *Inſurrection* of a *party* of the *Subjects* of this Nation againſt their *Lawful Sovereign*, and their *detaining* from him, by *force of Arms*, that which *all* Laws, Natural, Civil and Religious, had made *his due*. Their *Treatment* of his *Servants*, *beating* one, *ſtoning* another, and *killing* a third, purely for *executing* their Lord's *Commands* and being *faithful* in his *buſineſs*, cannot but call back to our Minds that melancholy time, when ſome were *plunder'd*, ſome *beheaded*, and others *hang'd*, for the

ſame reaſon. And their *perſiſting* in their Rebellion, and going on to *beat* and *ſlay* the *Servants*, till at laſt they came to the *Son* of their *Lord himſelf*, and in *like* manner *barbarouſly* treated and *murder'd* him, is certainly a moſt dreadful *Memento* of the *unrelenting* cruelty of thoſe *blood-thirſty* Men amongſt us, who, within the memory of ſeveral here preſent, waded, through the *blood* of their *ſlaughter'd* fellow-ſubjects, to the *throat* of their *Royal Maſter*.

But in nothing ſure doth the parallel more exactly hold, than in the *principle*, upon which they both proceeded to this *higheſt* act of their *Rebellion* and *Violence*, their *reſpective* murther, the *one* of their *Lord's Son*, the *other* of their *Lord himſelf*; and this was, *an unlawful deſire of, and thirſt after, their Lord's inheritance. This* it was, my Text tells us, which made the *Husbandmen* conſpire againſt the *life* of their *Lord's Son: This is the Heir, ſay they; come, let us kill him, and let us ſeize on his inheritance*; a *powerful* motive, and *ſoon* comply'd with! *And they caught him, and caſt him out of the vineyard, and ſlew him.* And that *this* it was likewiſe, which inſtigated the *Principals*, in the *unparallel'd Treaſon* of *this* day, to act that *bloody* part *they* did, I hope to make plain, beyond all exception.

The *Principals* I ſay; for I am willing to believe that a great many of thoſe, who had made themſelves but too much *Acceſſary* to this *Treaſon*, yet did not act upon this *vile* and *deteſtable* principle. All, I fear, who, by *joyning* in the precedent *Rebellion* with theſe *Principals*, had help'd them

them to *that Strength and Power*, which afterwards *enabled* them to *compaſs* the *King's death*, muſt be ſaid to have been, in ſome ſenſe, *Acceſſary* to it; and yet I verily hope, that *all* theſe did not deſign to *rob* the *King* of his *Inheritance*. Nay, I would fain perſwade my ſelf that *ſome*, even of thoſe who more *immediately* and *directly* contributed towards the bringing about of the *King's* Murder, yet did not do it, with *this view*. *Fear of retreating*, probably, made *ſeveral* act in it, without any *other* conſideration: and *Shame of leaving their party* more. Some, through the prejudices of an *evil Education*, *ill Company*, and *faith in a party*, might *poſſibly* be perſwaded to believe it, not only *lawful*, but *expedient for the publick good*, that it ſhould be ſo: and others, who were by much the *greateſt* number, were *poor*, *mercenary*, *unthinking* wretches, who did *all* for *pay* and *publick clamour*, but never thought of any thing ſo *ſublime*, as *getting a ſhare* in the *Inheritance*.

Theſe, tho' *accountable* to a moſt ſevere *Tribunal*, for rendring themſelves *partakers of other men's ſins*, by being, in great meaſure, through their *own fault*, the unhappy *occaſion* of them: for following *blindly* the *prejudices* and *conduct* of a *party*, before the plain Dictates of *Law*, *Nature*, *Reaſon* and *Religion*: for having *courage* to do *wickedly*, but *none* to do well; and for acting, like *brute beaſts*, *without underſtanding*, and *ſelling* both their *Duties* and their *Souls*, for *pay* and the *applauſe of Men*: I ſhall diſmiſs, as *clear* however of the *preſent* accuſation. But not without ſome *uſeful* Obſervations, which

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the bare mentioning of them has given a very *fair* occaſion to. As,

Firſt, That we can ſcarce ever *conſider*, *deliberate*, and *weigh* things thoroughly enough, or be ſufficiently convinc'd of the *juſtice* and *goodneſs* of our *Cauſe*, before we engage in any *attempt*, eſpecially of *great importance*, with a *multitude*: and, by ſo doing, put *ſtrength* and *power* into *their* hands. For a *multitude* is a very *fickle* and *uncertain*, a very *head-ſtrong* and *ungovernable* thing: and yet, at the ſame time, *eaſy* to be *impos'd* upon to the very utmoſt, and to be *inveigled* and *led away*, by *crafty* and *deſigning* men, whitherſoever they pleaſe; and conſequently but too likely to *abuſe* that *ſtrength* and *power*, which we ſhall commit to *them*, to quite *different* ends and purpoſes, from *thoſe*, for which *we* deſign'd them: and, by ſo doing, to make us dearly *repent* our ſelves, of having ever *truſted* them in *their* hands. And beſides, if we engage with them at firſt upon a *wrong bottom*, we ſhall become *anſwerable*, in a *Religious* ſenſe, for *all* that *Miſchief* and *Villany*, which they ſhall *ever* act upon the *ſtrength* and *power* which *we* have given them, in *proportion* to the *ſhare* which ſuch *ſtrength* and *power* have, in ſuch *evil actions*. For, tho' a Man ſhall never be accountable for *thoſe ill conſequences*, which accidentally ariſe from the *performance* of his Duty; yet he ſhall, and very juſtly too, for *all thoſe*, which are the effects of his *neglect* of his Duty, much more of his *Rebellion* againſt it.

Secondly,

Secondly, That we ought to take great care never to *list* our ſelves, as *thorough members*, of *any party*. For, tho' it is to be hop'd that *every party* is not *capable* of being *ſeduc'd*, to the perpetration of ſuch *abominably wicked facts*, as *that* of *this* day: yet, on the other hand, it muſt not be diſſembled, that there never yet *was*, and I fear, never *will* be, *any party* upon earth, that *has* not, or *will* not, ſome time or other, *run into extravagancies*. And how *few* have been ever found of *ſuch* Parties, that have been able to *forbear running along with them*? that have been *reſolute* enough, to endure the *ſhame* of *forſaking* their *party*, the *hard looks*, *opprobrious language*, and *malicious uſage*, of *it*, and to *ſtick faſt* to their *Reaſon* and *Religion*, in *ſpite* of them? So *ſmall* has the number of theſe *Heroick Souls* ever been, ſuch *vaſt toil* have they undergone, and ſo much *oppoſition* and *contradiction* have they fought their way through; that I cannot but think it too *great* and *dangerous* a riſque, for a Man to *tie* himſelf to *any party*. Beſides, if there were no *danger*, yet certainly there is always a great deal of *trouble* in it: And why ſhould a *wiſe* man give himſelf that *trouble*, which he may ſo *eaſily* avoid?

Laſtly, That it ſtands us all in *great ſtead*, to be aware of *beginning* to behave our ſelves, not only *Rebelliouſly*, but even *frowardly* and *peeviſhly*, or ſo much as *coldly* and *indifferently*, towards our *Governors*; as well becauſe this is, in it ſelf, a *great Sin*, as becauſe it will, in all probability, be the *occaſion* of many *more* and *greater*. For when

when once Men have been so *rash* and *imprudent*, as to have *forfeited* the *favour* of their *Governors*, much more to have made themselves *obnoxious* to their *just anger*, they then generally grow *bold* and *desperate*, think to *bear every thing out*, with an *hard forehead* and an *high hand*, and frequently give themselves up, like the *Traytors* of *this* day, to all the *wild extravagancies* of *Lust* and *Passion*.

But to return to that which I *mainly* design. That the *Principle*, upon which the *Chief Leaders*, in the *unparallel'd Treason* of *this* day, acted in the *prosecution* and *accomplishment* of their *execrable Conspiracy* against the *King's Life*, was an *unlawful desire of*, and *thirst after*, his *Inheritance*, will, I think, appear unexceptionably *plain*, from considering their *proceedings*, *before*, *at*, and *after* this *horrid murder*. And

First, As to their *proceedings before*; What other *principle*, I beseech you, could they act upon, *but this*, in *stirring up* the people first to *take up arms* against their *Prince*, and then afterwards *hindring* them from *laying them down*, even when they were invited so to do, by his *Majesty's* most gracious offer to *lay down* his? What other *principle* could possibly be the *cause* of their *deafness* to all his *Majesty's proposals* and *messages* for *Peace*; of their utter *averseness* to any *personal treaty* with him; of their demanding such *unreasonable* things always of him, as they knew he could not, either in *honour* or *conscience*, comply with, and then representing his refusal, as an *unwillingness* to do any thing, for the *good* and *security* of his *people*?

or

of their *threatning*, *ill-uſing*, and *depriving* of all *power*, any that had honeſty and courage enough to *act*, or at laſt even *ſpeak* in *his behalf*; of their *ſeizing* and *impriſoning* his *perſon*, of their *reproaching* his *Government*, *defaming* his whole *Royal family*, nay, and even *libelling Kingly Government it ſelf*, *as inconſiſtent with the ſafety*, *eaſe and liberty of a free People*? Were *theſe* the *proofs* of the *reality* of their ſo often *profeſſed* deſires of *peace* and *mutual accommodation*? Did theſe *look* like *ways* of *preſerving our Conſtitution*, and *reeſtabliſhing things upon their ancient foundations*? Were *theſe* the *means* to *make the King a Glorious Prince*, and his *people an happy people*? No certainly, but they were ſure *proofs* of, ſure *means* to effect, *that*, which, whatever they *pretended*, they *really deſigned*: the *weakning* and *depreſſing* the *King's Power*, and *ſetting up* their *own* upon the *ruins* of it: the *taking* the *Crown from his Head*, and *parting* the *Authority* and *Revenues* of it *among themſelves*; the *rendring him* and *Kingly Government odious* to the *People*, and thereby *opening a way* for their own *new model of Government*, to *ſucceed* in the *room* of it. So great reaſon had our *Bleſſed Martyr* to *foreſee* and *foretell*, ſome time *before* his *death*, that they only wanted to *caſt him out of the Vineyard*, that they might *ſeize on his Inheritance*. But

Secondly, This is *farther* plain from the *Murder it ſelf*, and the *Circumſtances* of it, which can be *accounted* for, upon *no other* principle, but *this*. The very attempting to *murder* a *Prince* in *cool blood*, and that too, *after* his having made ſuch

large *condescensions* and *concessions* towards their pretended *demands* for *peace*, that even such a *Parliament*, as then was, could not forbear pronouncing them *a sufficient ground* for *peace*: and the *attempting* this, against the *apparent inclinations* of much the *greater part of the people*, against their *own solemn Covenant* for the *security of the King's person*, and against the *Resolutions* of such an *House of Peers*, as was even *then* allow'd to sit, which *unanimously rejected, and that with some warmth too, their impeachment of High Treason against the King*; all this together, I say, was such a *bold* and *desperate* attempt, so *odious* in the sight of *God* and *man*, so likely to be *reveng'd* by *both*, and must necessarily have lain so *heavy* upon the *Spirits* and *Consciences* of the *Attempters*, that it is not to be conceiv'd, that they would ever have *dar'd* to have *ventur'd* upon it, had they not *propos'd* to themselves a very *great* and *present* reward by it. And it is hardly to be believed, what *bold adventures* some Men will make, upon *such Views*, and how difficult it is to find out *any* thing, which they will not *undertake*, for the *gratification* of their *Pride*, *Ambition*, *Avarice*, of their *Unsatiable thirst* after *Power*, *Wealth*, and *Worldly Grandeur*: But farther,

The *circumstances* of that *last* and *dreadful* Scene of *Mock-justice*, which they acted, were *all* so laid as if they had been *purposely design'd* to *confirm* us in our *belief*, of their having *proceeded* all along upon this *principle*. *A prodigious and unheard of Tribunal* must be erected, to *amuse* the *people* with

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an *opinion* of the *neceſſity* of doing an *extraordinary Act* of *Juſtice*. A *publick Tryal* of their *Prince* muſt be had, to *perſwade* the *people* that, *whatever* he ſhould *ſuffer*, it would be *no more* than he had *deſerv'd*; and a *terrible charge*, of *being guilty* of *all* the *blood* that had been ſhed, of *deſigns* againſt the *Liberties* of his people, and of *affecting Tyranny and Arbitrary Government*: to make his *perſon*, his *family*, nay, and even *Kingly Government* it ſelf *hated* by them, and to make them *unwilling* to *truſt* their *ſafety* any more in the hands of a *ſingle* perſon, but rather *deſirous* to repoſe it, with an *infallible ſecurity*, in the hands of *thoſe* who had been their *Deliverers* and *Redeemers*. Bleſſed God! That ever the *Sacred* Name of *Juſtice* ſhould be *Prophan'd* and *Proſtituted*, to ſuch *abominable* and *deviliſh* purpoſes, as *theſe*! That ever the *ſpecious* names of thoſe *truly glorious things*, a *concern* for our *National Eſtabliſhment*; and a *zeal* for the *publick good*, ſhould be made *covers* for the moſt *horrid Treaſons and Rebellions!* That ever there ſhould be *impudence and hypocriſy* enough in *ſome* men, to *maſk* their *Villanies* with, and *weakneſs* and *folly* enough in *others* to be *impos'd* upon by, ſuch *apparently falſe*, and altogether *groundleſs*, *pretences*, as *theſe*!

Laſtly, to put this matter beyond all doubt. They had no ſooner gotten *rid of their great obſtacle*, as they were pleas'd to call his *Majeſty* (ſuch was their *Reſpect* and *Duty* to him) but they themſelves *fully* and *plainly* enough *declar'd*, what their *deſigns* and *intentions* had *all along been*; by *making*

it Treaſon, to declare the King's undoubted Heir, or any other perſon, King or Chief Magiſtrate of theſe Realms: aboliſhing the Houſe of Peers, as uſeleſs and dangerous: voting down Kingly Government, as unneceſſary, burdenſome, and dangerous to the Liberty and Safety and Publick Intereſt of the Nation: and by *ſetting up an Oath of Engagement, to be true to their new model'd Government, without King or Houſe of Peers*; that is, in other Words, by *excluding all power* but *their own*, and taking *immediate poſſeſſion* of *that inheritance*, which they had been *ſo long contending* for; and this too, with ſuch *readineſs* and *conſent* among themſelves, that they left *no room to doubt*, whether they had not *order'd* all things, and taken *poſſeſſion* in their *Thoughts*, long *before*.

Thus *ended* all their *popular pretences*, of a *care of our Conſtitution* and *Zeal* for the *Publick good*, in the *gratification* of their own *private Luſts and Paſſions*, *Ambitious ends and intereſts*: nay, in the *overthrow* and utter *deſtruction* of that very *Legal Polity* and *Conſtitution*, which they had all along *pretended* ſuch a *love for*, and in the letting *Anarchy* and *Confuſion*, like an *ungovernable Torrent*, in upon us. For now, inſtead of *one Legal King*, they introduc'd *a whole ſwarm of Uſurping Tyrants*; inſtead of *two entire Houſes of Parliament*, a *piece* and that but a very *ſmall* piece too, of *one* only; ſometimes, only the *name* of a *Parliament*, at other times, not ſo *much* as *that*, never *the real thing it ſelf*: but always ſuch *monſtrous innovations* upon, and *violations* of, our *Ancient Conſtitution*, ſuch

ſuch *perfect Arbitrarineſs* and *abſolute Tyranny*, as were ten thouſand times *worſe* than *any* thing, which the *King's enemies*, *as uncharitable* as they were, had ever the *impudence* to *charge* upon *him*.

Nor need we wonder to find ſuch a *vile* and *deteſtable principle*, as *this*, of *graſping at the Rights and Prerogatives of our Superiors*, producing effects, *like* it *ſelf*, moſt *vile* and *deteſtable*. *Deteſtable* indeed we may *juſtly* call *that principle*, which *firſt prompted* both *Men* and *Angels* to *Rebell* againſt *their God*: which *firſt peopled Hell*, and it is to be fear'd, has *help'd* very much to *fill* it, *ever ſince*: and which has *diſquieted*, *perplex'd* and *confounded* this *earth of ours*, *more*, I believe I may ſafely ſay, than *all other ill principles* put together.

And will it not then *highly concern* us?

Firſt, *To take great care that we never ſuffer our ſelves to be influenc'd by this principle*, which, where ever it obtains, is the certain *bane* of all *Civil Government*, the certain *parent* of *diſorder* and *confuſion*. And how indeed can it poſſibly be otherwiſe, where *Subjects* will not be ſatisfied without being *Kings*, that is, where all things muſt be *turn'd topſy-turvy*, and the *Feet* ſet up in the *place* of the *Head*?

And, in order to prevent our being *influenc'd* by this *principle*, let us not *eaſily allow* our ſelves to *think ill* of our *Governors*. For, when once we come to *think* them *unfit* to *govern*, we are in a very *fair* way towards *thinking* our ſelves *fit*.

And,

And, when once we admit the thoughts of *our being fit to manage* the *Government*, it is but a ſmall ſtep farther, to think it fit that *we* ſhould *take it*. And then the *conceit* of the *Figure*, which *we* ſhall make in an *higher* ſtation, when once we give our ſelves *leave* to *aim* at it, and of the *Grandeur* and *Conveniencies* of *all kinds* that will *attend us in it*, will ſo *pleaſe* and *tickle* our *depraved* affections, which ſtill retain a ſtrong *reliſh* of our *firſt parents* Ambition, that they will ſoon grow too *headſtrong*, for our *Reaſon* and *Religion* to *Govern*, and put us upon *breaking through all* the *Laws* of *God* and *Man*, for their *gratification*. As therefore we *dread* the *fatal conſequences* of ſuch thoughts as *theſe*, let us be careful not to give way to *them*, at the *beginning*. Let us never *readily* and *willingly* believe ill of our *Governors*; or, if this cannot ſometimes be *wholly* avoided, let us *ſoberly* and *modeſtly* conſider with our ſelves, how *difficult*, nay almoſt *impoſſible*, a thing it is, to *Govern* without any miſtakes or miſ-managements, how much we are oblig'd to *them*, who *Govern* us *well* in the *main*, and how probable it is, that things would be abundantly *worſe*, if ſuch *poor creatures*, as *we*, had any ſhare in the *management* of them. And let *theſe*, and ſuch *like*, conſiderations, effectually *bear down* all our *murmuring* and *repining*, all our *towring* and *aſpiring* thoughts, and at once help to make both *our ſelves* and *our Governors eaſy* and *ſecure*.

And let us not only be cautious of *aiming* at the *Inheritance*, in theſe *higher* Inſtances of it: but likewiſe of *ſetting our hearts* too much upon any

lower

lower ſhare or degree of *it*: that is, *to ſpeak plainly* (and a Man can hardly ever ſpeak *plainly enough*, in ſuch a Caſe as this, where Men are not very *willing* to *hear*) let us never *ſo far* ſet our *hearts* upon *Wealth*, *Honour* and *Power*, as to be *warp'd* and *perverted*, by our *purſuit* of them, from our *Duty*; from our *Duty* to *God*, to our *Prince*, to our *Country*; nay and to our *Selves* too, which is, to *maintain* ſuch a *ſteady* and *upright Character*, ſuch a *firmneſs* and *fix'dneſs of mind* to *every* thing, that, upon *mature deliberation*, appears to be *Right* and *Juſt*, as no conſideration of *worldly Intereſt* ſhall be able to *alter*, no *fear* or *favour* of Man to *ſhake* and *remove*.

Secondly, It will likewiſe *highly concern* us, to *keep a ſtrict and watchful eye upon all ſuch, as we have reaſon to think are aiming at our inheritance*. And of this ſort, are,

Firſt, and *more eſpecially*, Thoſe, who *pretend* that they have a *Right* to our *Inheritance*, and, upon this pretence, care not into what *confuſion* they bring us, in order to their *getting at* it. A *plain Proof* of this they were pleas'd to give us, not many years ago, when they were for *aſſaſſinating* our late *King of Glorious Memory*, that ſo they might make a *ſhort* and *quick* way, for coming at their deſir'd *Inheritance*.

But (*Bleſſed* be the *Wiſdom* of our *Governors*) there has been ſuch *effectual* care taken to *extinguiſh the hopes of all ſuch pretenders*, as, we truſt, will ſufficiently *diſcourage* them, from making any *attempt* upon the *Sacred perſon* of the *preſent Poſ-*

ſeſſor

ſeſſor of our *Inheritance:* and continue to *us* and *our poſterity* the *glorious proſpect*, of being *ſet free* from the *dangers* of *Popery* and *Arbitrary Government*, for *evermore*. So that there is nothing left more for *us* to do, *on this behalf*, but *faithfully* and *zealouſly* to *adhere* to our now *happily eſtabliſh'd Proteſtant Succeſſion*, and, with the utmoſt care, to *avoid* every *ſuch* thing, as may in the leaſt tend to give *new life*, to the *hopes* of *theſe* pretenders, and, in *proportion* to *ſuch hopes*, to the *fears* of every *truly Britiſh heart*.

Secondly, and *more generally*, All thoſe, of what *denomination* ſoever, who are for *altering our preſent happy Conſtitution of Government*, either in *Church* or *State*, in order to *get more power* into their *own hands*; whether it be by ſetting up, a *Government*, by the *two Houſes of Parliament*, or *one of them only*, *without a King or Queen:* a *Council of Officers and Agitators:* a *Commonwealth, with a Protector of it:* a *Committee of Safety:* a *Council of State:* a *Godly Miniſtry in the Church*, without Biſhops, (which, I think, were *all* the *ſeveral new Models* of *Government*, during the time of *the Great Rebellion*) or any other *ſuch like new fangled Model* of *Government* whatſoever.

I know very well that there are ſome *honeſt* and *good-natur'd* men, who perſwade themſelves, that there are but very *few*, ſcarce *any*, of *this* ſort left amongſt us, who *aim* at *any Change in our Conſtitution*, either in *Church* or *State*. But why then ſo much care of late, to *reprint the old ſeditious Pamphlets*, and *revive the old ſeditious Principles*,

ciples, which *led the way* to the *Great Rebellion*? Why ſuch *publick vindicating* of the *murther* of our *Bleſſed Martyr*? Why ſuch *defaming* of the *Royal Family*, and *calumniating* of the *eſtabliſh'd Church*, and all *Perſons* and *things* more *immediately related* to it? Why, laſtly, ſuch *induſtrious advancing of the power of the people*, and *depreſſing of the Prerogative of the Prince*, *beyond* and *contrary to all Law*, which ought certainly to be the *meaſure* and *ſtandard* of *both*? Let us *beware* of being *too ſecure*; for, if *theſe* be the *practices*, if theſe ſpeak the *ſenſe* of any *conſiderable party* among us, (which I pray God they do not) I muſt ſay that we have reaſon to *look about us*, and be *jealous for our Sion*: I muſt ſay that we are *indiſpenſably oblig'd*, in all *well-advis'd and prudent ways*, to *guard*, tho' at never ſo *great a diſtance*, againſt all *dangers* gathering from *this* Quarter. Eſpecially conſidering, that we have ſuffer'd ſo very much from it *heretofore*: and that, if ever we ſhall be ſo unhappy, through our own *careleſſneſs*, as to ſuffer from it *again*, we ſhall *juſtly* ſuffer without *pity*, and *probably* without *Remedy*.

Thirdly, The Conſideration of the *King's death* having been *brought upon him*, *purely to gratify the Ambition of a Treacherous and Rebellious Faction of his own Subjects*, ſhould teach us, to *pity his misfortunes*, *eſteem his memory*, and, as far as we are able, *preſerve his truly good name*, *both from Oblivion and Reproach*.

I am ſenſible, that there are not wanting *thoſe* who ſay, that his *life* was juſtly *forfeited*, by his *de*

deſigns to bring in *Popery* and *Arbitrary Government*. But, not to inſiſt upon what our *Laws* in *expreſs words* declare, "That, *by the undoubted* "*and fundamental Laws of this Kingdom, neither* "*the Peers of this Realm, nor the Commons, nor* "*both together, in Parliament or out of Parlia-*"*ment, nor the people collectively or repreſenta-*"*tively, nor any other perſons whatſoever, ever had,* "*hath, or ought to have, any coercive power over* "*the perſons of the Kings of this Realm*: I think it will be more for the *Honour* of our *Bleſſed Martyr*, briefly to *vindicate* him, as may be *eaſily* done, from *both* theſe *Aſperſions*. And,

First, As to his *deſign* of bringing in *Popery*; how can this poſſibly *gain belief* with *any* man, who *impartially* conſiders? that *excellent Act* paſs'd in *his Reign*, to *prevent* the *Popiſh education of children*, and his *readineſs* to have paſſed *any other*, for *like* purpoſes: thoſe *ſtrong Arguments* publiſh'd, *by his command*, by *Archbiſhop Laud*, againſt *Popery*: the *frequent proteſtations* which he made, both in his *publick Declarations* and *private Letters*, of his *abominating all thoughts of introducing Popery*; and of his *zeal and hearty concern for the Proteſtant Religion*: and more eſpecially, that *ſolemn proteſtation*, which he made at the *receiving of the Bleſſed Sacrament*, "*That he no otherwiſe deſired com-*"*fort by the Bleſſed Sacrament, than as he intended* "*the Eſtabliſhment of the true Reformed Religion,* "*as it ſtood in its beauty, in the happy days of* "*Queen* Elizabeth, *without any connivance at Pope-*"*ry*: his own *conſtant way* of worſhip: his *care* to have his *Children educated in* the *Proteſtant Religion*,

ligion, and to keep them from being *influenc'd*, even by their *own mother*, in *this* particular: his *advice* to them, upon *this occasion*, just *before* his *death*: and, lastly his *dying declaration*, as to *this* point, upon the *Scaffold*.

No, had he not *car'd* for *another* Church *more* than *that* of *Rome* (a *Church*, which whoever *truly cares* for, can never *care* for *that* of *Rome*) his *Crown*, he was made to believe, might have sat much *easier* and *longer* upon his *Head*. But *here* indeed his *heart was fix'd*; here his *excellent understanding and judgment*, here his *earnestness for the faith once delivered to the Saints*, here his *love of Apostolical* and *Primitive Order and Discipline*, here his *steadiness* to our *Constitution*, here his *Coronation Oath* had *fix'd* it. And *Blessed Prince!* he had a *better* Crown in view; And *see*, *how is he numbred amongst the Children of God? and his Lot is among the Saints*.

Next, As to the *charge* of his *affecting Arbitrary Government*; Supposing that there were *great mistakes* and *mis-managements*, under *his Reign*, nay, which is *all* that his very *enemies* can desire, that several things were done *contrary* to *Law*. Yet who, that considers the *Difficulties of the times*, and the *straits* which his *Majesty* was in, *when* these things were done: his *admirable understanding*, and *great virtues*, acknowledg'd by his most *peevish Enemies*: his *love* of his *people*: the *happiness* of the *former* part of his *Government*: his doing *none* of *those* things, for which he was *most blam'd*, without the *advice* of his *Judges*, and other *proper Counsellors*: his frequent *Declarations*,

both *publick* and *private*, in his *life* and at his *death*; of his having always had a firm *Reſolution* to *Govern according to Law*, and of his *zeal* and *concern* for his *peoples happineſs*; and, laſtly, his *acknowledgments* of the *miſmanagements* which *had* been, under his *Government*, his having *actually redreſs'd* moſt of them, and his *readineſs* to *redreſs* the *reſt*; What man, I ſay, of *common Charity* and *Ingenuity*, that conſiders *all theſe* things, would not rather *impute* theſe *miſtakes* and *miſmanagements*, to the *difficulty of the times*, to the *ſtraits* to which his *Majeſty* was *reduc'd*, to the *advice* of *ill Judges* and *imprudent Counſellors*, or indeed to any other cauſe, than the *leaſt thought and inclination*, in ſo *good and gracious a Prince*, ever to *act* the part of a *Tyrant and Oppreſſor over his People*?

No, let not his *Rebellious Subjects* think to *ſhift off* the *blame* of this *execrable murder*, by ſuch *weak pretences*, as *theſe*. It will *ſtill lie*, where it truly ought, upon that *ungovernable thirſt* after the *Inheritance*, which made them *ſtrike* at their *Prince's Head* and *Crown* together.

Laſtly, From what has been ſaid of the *Principle*, which led to the *Murder of the King*, as alſo *occaſionally* of ſeveral *other* particulars relating to it, we may eaſily *collect how prodigious and unheard-of a Sin this was*. The *way* to it was made, as you have ſeen, by *Ambition*, *Pride*, *Avarice*, *Hypocriſy*, *Perjury*, *Treaſon*, *Rebellion*, *War*, *Rapine* and *Bloodſhed*: it was *it ſelf* a *murder*, a moſt *deliberate wilful* murder, a *murder* of an *innocent* perſon, nay, of the *Lord's anointed*, and *that* too *acted* upon the *very ſame principle* which once *ſtruck at the Throne*

of God himself; and it was *follow'd* with such a *complication* of *all* other Sins, with such a *long* and *dreadful Scene* of *Confusion and every evil Work*, as must needs *aggravate* and *inflame* its *guilt* to the *very utmost*. And consequently hence we cannot but learn, with what *inexpressible detestation and abhorrency of this villanous and abominable fact* (*the greatest would and reproach to the Protestant Religion, and most insupportable shame and infamy to the people of* England) we ought *this* day to *humble our selves before God*: and to *beg*, that he would not *lay the guilt of this innocent blood to the charge of the people of this Land, nor let it be requir'd of us and our Posterity*: and that he would, in mercy, *remove from us those heavy Judgments*, of *Divisions* in *Church* and *State*, of *want* of a *Public Spirit*, *want* of *Charity*, *want* of *Sincerity*, *want* of *Loyalty*, *want* of *true Religion*, which he *then* suffer'd to be the *just consequences* of *this* Sin, and with which he seems to have been *punishing* us, *for it*, ever *since*.

But perhaps *some* of you will be apt to say, What signifieth *all* this *to us*? who were so far from having *had any hand* in this *horrid villany*, that the *far greater part* of us were not so much as *born*, at the *time* when it was *committed*. Be it so: yet are ye sure that ye have not, by any *after-act*, made your selves *guilty*? Have you never, *openly* or *secretly*, *approv'd* the *principles* and *proceedings* of *those*, who *did* it? Have you never *acted* upon the *same principles* your *selves*, nor *encourag'd others* so to *act*, towards *those Princes* which you have liv'd under? He, who can *truly* say *no* to this, is indeed *innocent*: but still, tho' *innocent*, not *free from punishment*. For

National

National Puniſhments, that is, Puniſhments for *National ſins*, do not *ordinarily* make a *diſcrimination* between the *good* and the *bad*: but, the *whole body* being become the *mark* of *Divine vengeance*, every *particular member* muſt undergo a *ſhare* of its *puniſhments*.

Others have been us'd to argue *thus*: What, will the *guilt* and *puniſhment* of *this* day *never* have an *end*? Have we been now, *full fifty* years, *publickly bewailing*, and *asking pardon* for, the *ſin* of *ſhedding one Man's blood*, and is not *this* yet *done away*? Oh no: *blood*, *Royal blood*, cries *loud* to *God* for *vengeance*; and *never*, *never* muſt we expect to be *free* from the *guilt* and *puniſhment* of it, as long as there are *ſo many* left amongſt us, who are daily *murdering* our *Bleſſed Martyr* over again: nay, *ſome* (Good God! is it *credible*?) who are this day *feaſting*, to *hinder* the *good effects* of *our faſting*, and *glorying* in their Forefathers *iniquity*, that ſo our *tears* and *prayers* may not *waſh* and *wipe away* the *guilt* of them.

O! let our *prayers* and *tears*, our *ſighs* and *cries* for *mercy*, then be *ſtrong* and *powerful*, that ſo they may *prevail over* theſe men's *prophane* and *impious*, their *bold* and *daring*, *defiance* and *provocation* of *God's Judgments*.

And let us be *ſeverely careful* to *add* to theſe our *prayers* and *tears* that, which through the *mercy of God*, can *alone* render them *effectual*, a *ſincere Repentance and Reformation*. Let us ſhew that we are indeed *ſorry* for *theſe* ſins, by *avoiding* the like *our ſelves*, and *diſcouraging* them in *others*. And not only ſo, but by our *doubled Obedience* and *Affecti-*

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on to her *preſent Majeſty*, let us try if we cannot make ſome ſort of *Reſtitution*, for the *wrongs* which we did her *Royal Grandfather*.

Let us *ſhew* that we can never *enough admire*, in his *undoubted Heir and Succeſſor*, thoſe *many excellent graces and virtues*, that *unfeigned piety towards God*, that *tender love and regard to all her people*, that *ſteadineſs to our Conſtitution*, that *well-grounded liking of, and favour to, our eſtabliſhed Church*, which we *knew not* how to *value* in our *Bleſſed Martyr*. Let us *repay with Intereſt that Love and Loyalty to her*, which we ſo *injuſtly deny'd to him*. And let us *zealouſly endeavour*, by a behaviour, in *every reſpect*, more than *ordinarily* full of *Duty*, *Honour*, *Gratitude* and *Affection*, to make *her Reign* ſo perfectly *eaſy* and *pleaſing* to her, that, by *this mean*, we may *add* to *her days*, what we *took* from *our Royal Martyr's*: and *lengthen* out to the *very utmoſt* that *life*, upon *which* the *happineſs of every one of our lives* doth, *under God*, ſo much *depend*.

And, as an *erneſt* of our *ſincere reſolution* to do *all* this, let us now *heartily join* together in *beſeeching God*, that he would be pleas'd to *Grant the Queen a long life, even for ever and ever*. To *give her her heart's deſire, and not to withhold from her the requeſt of her lips*. To *make her Glory great, in his Salvation, and to lay Honour and Majeſty upon her*. To *make her moſt bleſſed for ever, to make her exceeding glad with the light of his Countenance*. To *continue* to *heap* up *Victories* and *Succeſſes* upon her, and make her *every day more and more*, if poſſible, the *praiſe of our Sion*, and the *joy of the whole earth*.

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